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The Next Domino: **Polygamy**

BENI HASAN

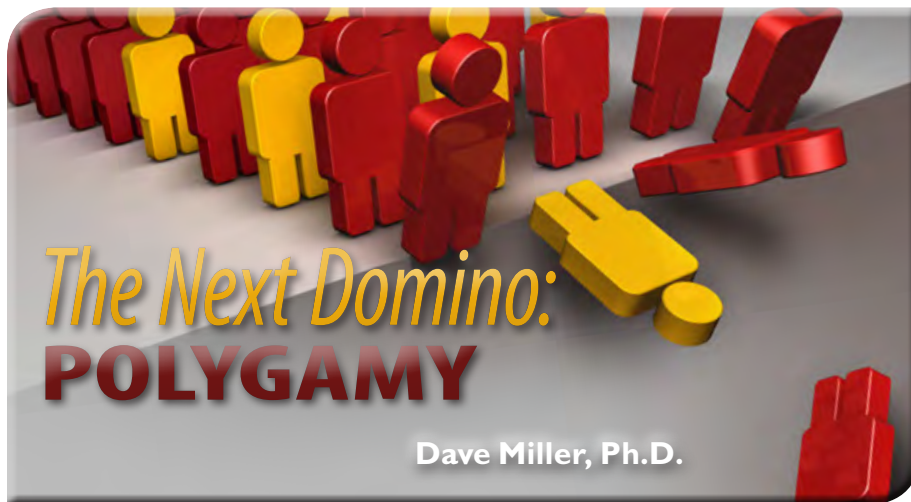
Tomb Inscription

Water on Mars?

Life Came From Below?

New Magazine for Teens





IN the 1960s, as the storm clouds of social and political liberalism were gathering, and leftist activists were beginning their half-century long assault on traditional American (i.e., biblical) values, cries for “tolerance” and “diversity” began to be heard. As the “New Morality” asserted itself with its insistence on “free love” and “sexual freedom,” the divorce rate in the United States suddenly exploded in 1965 (see Whitehead, 1993). Lax attitudes toward sex resulted in co-ed dormitories on university campuses, and “shacking up” (unmarried couples cohabitating) became common place. The sinister conspiracy to desensitize the American public’s commitment to Christian mores was underway. In addition to the spread of pornography, extramarital sex and divorce, premarital sex, unwed motherhood, and a corresponding clamor for abortion rights quickly followed (see Miller, 2006).

Those who resisted this undermining of the marriage institution argued that these steps would inevitably lead to additional distortions of God’s laws for human sexuality. It was not uncommon for preachers to argue against unscriptural divorce and remarriage by insisting that repentance necessitated the termination of

such illicit marriages. One proof for this contention was the fact that if two men “married” each other, they would be living in a state or condition of ongoing sin (cf. Romans 6:2; Colossians 3:7). If they desired to please God, their only recourse would be to cease their sexual relationship. Many religious people found this line of reasoning difficult to accept. “After all,” they said, “two men cannot marry each other.” But here we are, over 50 years later. We can now see that the comparison between unscriptural heterosexual marriage and homosexual marriage was correct.

The gradual softening of attitudes toward homosexuality among large numbers of Americans has led the morally upright to articulate the next logical comparison. In keeping with the domino theory, if homosexuality is now to be accepted as normal, moral behavior—in direct conflict with Christian morality—then no grounds exists for opposing additional forms of sexual perversion: polygamy, incest, bestiality/zoophilia, pedophilia, etc. Americans, for the most part, have not become so morally depraved as to countenance incest, bestiality, and pedophilia—though these actions are increasingly asserting themselves in a quest for social acceptance (e.g.,

Hari, 2002; “Peter...,” n.d.; Singer, 2001; Moore, 2002; “NAMBLA...,” 2003). However, the next logical step that one would expect to follow on the heels of increasing acceptance of homosexuality would be the promotion of polygamy.

Sadly, tragically, those steps have been underway for several years and are intensifying. As is often the case, morally degenerate behavior is first championed by the Hollywood left in order to mainstream behavior that was once morally repugnant to Americans. After all, we saw it coming. When the highest court in the land issued its historically and constitutionally unprecedented ruling against all state sodomy laws (*Lawrence...*, 2003), almost instantly, a convicted Utah polygamist commenced the appeals process to have his bigamy convictions overturned (“Convicted Utah...,” 2003). Even Utah politicians have been fuzzy on whether the *Constitution* permits polygamy as freedom of religious expression (Fahys, 1998; Helprin, 1998). A significant push forward occurred when Tom Hanks produced a television series for HBO, “Big Love,” that explored the lives of a husband, his three wives, and seven children (“Polygamy Comes...,” 2006; Peyser, 2006; Krauthammer, 2006). More recently, The Learning Channel (TLC) commenced the airing in 2010 of *Sister Wives*, a so-called “reality television series” that centers on a man, his four wives, and their 17 children. The program is in its fourth season and continues to draw strong ratings (Kondoljoy, 2013a; 2013b).

And now, a U.S. District Court judge in Utah has effectively struck down provisions in Utah law that criminalize polygamy, claiming that

such restrictions are unconstitutional (“Federal Judge...,” 2013; Mears, 2013; The Times..., 2013). Incredibly, among other allegations, the judge claims that previous bans on polygamy in America were the result of a coercive “majoritarian consensus” that arose from “blatant racism” and the mistaken belief that Western morality (i.e., the Christian view of marriage) is superior to the “civilizationally and racially inferior” “non-European” peoples of the East (*Brown v. Buhman*, pp. 11ff.). Another glaring instance of politically correct gobbledygook gone to seed.

The fact that such nonsense and moral deterioration was predictable and inevitable in no way reduces the shock and repugnance that must surely be felt by those Americans who still retain some semblance of moral sensibility and ethical decency. Is there no end to the incessant parade of depravity and moral degeneracy to which the American public must be subjected? “Were they ashamed when they had committed abomination? No! They were not at all ashamed, nor did they know how to blush” (Jeremiah 6:15; 8:12).

CHRISTIAN VALUES THAT MADE AMERICA GREAT

BELIEVE it or not, in the days when American civilization’s moral sanity was still intact, the reprehensible nature of polygamy (and other forms of sexual deviancy) by the vast majority of Americans was unquestioned. In the late 1800s, Mormons fled to Utah seeking respite from the widespread opposition to their cultic practices. As America extended its “manifest destiny” westward and more U.S. territories sought statehood, the admission of Utah and Idaho into the union came to the forefront of

national concern. After all, their predominantly Mormon populations were practicing polygamy. But the judicial authorities did not shrink from their appointed responsibility, as is evident from the following three United States Supreme Court cases that addressed the matter.

In the 1885 Utah Territory case of *Murphy v. Ramsey*, the Court declared:

For certainly no legislation can be supposed more wholesome and necessary in the founding of a free, self-governing commonwealth, fit to take rank as one of the coordinate States of the Union, than that which seeks to establish it on the basis of **the idea of the family, as consisting in and springing from the union for life of one man and one woman** in the holy estate of matrimony; the sure foundation of all that is stable and noble in our civilization; the best guaranty of that reverent morality which is the source of all beneficent progress in social and political improvement (1885, emp. added).

Did you catch that? The only “sure foundation” of civilization and the best security for morality (which, in turn,

initiates progress toward social and political improvement) is **the family** defined as **one man for one woman for life**. But now the foundation is crumbling and the guaranty is failing. Hence, as our morals continue to unravel, we ought fully to expect to see the erosion of all that is stable and noble in our civilization and the undermining of beneficent progress in social and political improvement. So it is.

In another U.S. Supreme Court case involving polygamy in the Territory of Utah, the defendant insisted that his bigamy was simply in keeping with his constitutional right to the free exercise of his religious beliefs as a member of the Church of Jesus Christ of Latter-Day Saints. He insisted that

the practice of polygamy was directly enjoined upon the male members thereof by the Almighty God, in a revelation to Joseph Smith, the founder and prophet of said church; that the failing or refusing to practice polygamy by such male members of said church, when circumstances would admit,

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would be punished, and that the penalty for such failure and refusal would be damnation in the life to come (*Reynolds v. United States*, 1879).

Unlike today's liberal judges who legislate from the bench, the high court did not fall for the "freedom of religion" ploy, but vehemently disagreed and issued a sweeping repudiation of polygamy:

Polygamy has always been odious among the northern and western nations of Europe, and, until the establishment of the Mormon Church, was almost exclusively a feature of the life of Asiatic and of African people. At common law, the second marriage was always void (2 *Kent, Com.* 79), and from the earliest history of England polygamy has been treated as an offence against society.... From that day to this we think it may safely be said **there never has been a time in any State of the Union when polygamy has not been an offence against society**, cognizable by the civil courts and punishable with more or less severity. In the face of all this evidence, **it is impossible to believe that the constitutional guaranty of religious freedom was intended to prohibit legislation in respect to this most important feature of social life.** Marriage, while from its very nature a sacred obligation, is nevertheless, in most civilized nations, a civil contract, and usually regulated by law. **Upon it society may be said to be built**, and out of its fruits spring social relations and social obligations and duties, with which government is necessarily required to deal. In fact, according as monogamous or polygamous marriages are allowed, do we find **the principles on which the government of the people, to a greater or less extent, rests** (*Reynolds...*, emp. added).

Such legal declarations reflected the views of the vast majority of Americans for the first 180+ years of our national existence. Indeed, for most of American history, courts have had no trouble recognizing and reaffirming the idea of the family and the historic definition of marriage: one man for one woman for life. After all, this foundational premise was drawn directly from the Bible (Genesis 2:24, Matthew 19:1-12; 1 Corinthians 7:2).

In still another case, several men who wished to register to vote in the Territory of Idaho took the preparatory oath that required them to swear that they neither practiced polygamy nor belonged to any organization that encouraged its practice. Yet, when the men were discovered to be members of the Mormon Church, they were brought to trial and found guilty of procuring voting rights unlawfully—though the defense attorney argued that the oath constituted a "law respecting an establishment of religion" in violation of the First Amendment to the *Constitution*. Neither the District Court nor the Supreme Court accepted such fallacious and historically inaccurate thinking. Instead, they reaffirmed the essentiality of the Christian moral framework as the basis of civil society:

Bigamy and polygamy are crimes by the laws of all civilized and Christian countries. They are crimes by the laws of the United States, and they are crimes by the laws of Idaho. They tend to **destroy the purity of the marriage relation, to disturb the peace of families, to degrade woman and to debase man. Few crimes are more pernicious to the best interests of society** and receive more general or more deserved punishment. To extend exemption

from punishment for such crimes would be **to shock the moral judgment of the community.** To call their advocacy **a tenet of religion** is to **offend the common sense of mankind** (*Davis v. Beason*, 1890, emp. added).

For the courts today, and Americans at large, to tolerate the airing all across the land of television programs that dignify the practice of polygamy (and other sexual aberrations), is to demonstrate not only the loss of common sense, but also the extent to which moral bankruptcy has become popular. The destruction of marriage and the family, the degrading of women and the debasing of men, are now the order of the day.

Polygamy is simply one more indication of our country's half-century long venture into decadence and paganism, moving us ever closer to a complete moral, spiritual, and religious breakdown—and the inevitable collapse of our civilization. In still another court case, the State Supreme Court of Pennsylvania declared the attitude of the Founders and the nation as a whole in its utter rejection of pagan morality:

They never thought of tolerating paganism...on the ground of liberty of conscience. They could not admit this, as a civil justification of human sacrifices, or parricide, or infanticide, or thuggism, or of such modes of worship as the disgusting and corrupting rites of the Dionysia, and Aphrodisia, and Eleusinia, and other festivals of Greece and Rome. **They did not mean that the pure, moral customs which Christianity has introduced, should be without legal protection**, because some pagan, or other religionist, or anti-religionist, should advocate, as matter of conscience, **concubinage, polygamy, incest, free love, and**

(cont. on p. 33)

Q: What's the Significance to the Creationist of Finding Water on Mars?

A: If naturalistic evolution were true, it would be inconceivable that extra-terrestrial life would not exist. So evolutionists are seemingly frantic in their search for such life. In September of 2013, the journal *Science* reported results from the Mars rover Curiosity's exploration of the planet (Grotzinger, 2013). Fascinatingly, water was found in the Martian soil. What does this mean for creationists? Does it prove evolution?

NOVA, funded by the National Science Foundation, said in 2005, "If life is common, then we should be able to find signs of it beyond our own little planet. Unfortunately, the evidence has been elusive" ("Ingredients for Life"). Life has not been discovered anywhere in the Universe apart from Earth, but evolutionary scientists have long hoped at least to find indirect evidences of currently or previously existing life, even if they cannot find life itself (cf. Miller, 2012).

One example of indirect evidence for extra-terrestrial life that has been glaringly absent is evidence for the existence of liquid water in space. Chris McKay of NASA's Ames Research Center explained in 2005:

The most important requirement for life is liquid water, and that's the defining requirement for life in terms of our solar system. There's plenty of energy. There's plenty of carbon. There's plenty of other elements on all the planets in our solar system. What's rare, and which, as far as we know, only occurs now on Earth is liquid water ("Ingredients for Life").

While one of Jupiter's moons (Europa) is already known to be covered with ice, a key ingredient for life is **liquid** water. It seems that now there is evidence that liquid water does exist in space. Soil tests taken from the Curiosity rover indicate that Mars' soil has 2% water by weight (Landau, 2013). To evolutionists, this is a significant find, since it eliminates one of the barriers preventing evolution from being true. According to NOVA, "Mars might be too cold and dry to harbor life today, but if water was once there, then perhaps life was too" (2005).

Keep in mind that the existence of water in space in no way provides positive proof of extra-terrestrial life or of evolution, in the same way that finding carbon in space provides no proof of extra-terrestrial life or evolution. (Does finding sugar in the kitchen

prove that someone made cookies with it?) To the creationist, water and organic substances in space are merely materials that God created in the Universe on days one and four of the Creation week that serve His purposes for the Universe. The existence of water on Mars provides no more assistance in proving evolution than the existence of dirt. They are both merely products that God placed here. Notice these admissions by one of the reporters covering the Mars story:

Curiosity is not capable of detecting life directly; **it wouldn't confirm either modern life or ancient fossil organisms.** It can, however, determine if the ancient environment was habitable—which the rover told us it was—and look for organic compounds. Finding those compounds **wouldn't prove the existence of life, either, because they can come from other sources.** But the appearance of organic molecules would suggest that the environment is good at preserving them.... [S]o far, **Curiosity has not directly detected organics in the soil** (Landau, emp. added).

So nothing has been proven concerning extra-terrestrial life by the rover study. Once again, speculation and wishful thinking rule the day for evolutionists. Scientists are still trying to figure out if life **could** exist in outer space—much less that it does or did. Bottom line: while finding liquid water may mark off **one** of the barriers facing evolution, it is not positive proof of life. It's just one more step towards the starting line—not the finish line. In reality, evolution still isn't even in the race with Creation.

Jeff Miller, Ph.D.

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Did Life Originate Underground?

“It’s been proven! Life began in a primordial soup in lakes and oceans. If you don’t believe us, you’re an ignoramous.... No, wait. Scratch that. Actually, it began in space. If you don’t believe us, you’re an ignoramous. Wait...it began underground. **Now**, if you don’t believe us, you must be an ignoramous....” Once again, it appears that the evolutionary community is wrong in its long-time, dogged speculation about the origin of life according to the naturalistic model. While most of us grew up being taught in school definitively that life sprang into existence in some primordial soup, recent research is now calling that into question—proving that evolution has never had key answers that would prove itself to be true. Not surprisingly, the new research provides more support for the Creation model of origins.

Scientists have discovered 19 special microbes all over the globe, as far as 3.1 miles underground. The microbes were acquired from rock fissures in such diverse locations as North America, Japan, Europe, South America, and even deep hydrothermal vents in the Caribbean (Cantor, 2013). What makes them special is that they are “more than 97% identical, or practically the same species,” according to researcher Matt Schrenk of Michigan State University in East Lansing (Cantor), even though they have been found on opposite sides of the Earth. Rick Colwell of Oregon State University in Corvallis said, “There seems to be a core group of microbes that appears again and again in all of these environments” (as quoted in Brahic, 2013). Researchers believe that such similarities point “to a possible common ancestor about 3.5 billion years ago” (Cantor). But do such similarities really prove a common ancestor?

Evolutionists have long argued that similar body structures in various organisms is proof of common descent—proof that those creatures with similar structures evolved from a common ancestor. Creationists have long argued that a common Designer is a better explanation for such similarities, as is the case in the current discovery. The evolutionary

model, with its common ancestor supposition, does not fit the evidence. *New Scientist* explains: “Nobody knows how these cosmopolitan bugs went global” (Brahic). Colwell notes, “It is hard to come up with a single hypothesis for how the organisms spread so widely” (as quoted in Brahic). Schrenk has proposed a “controversial explanation,” according to *New Scientist*, that speculates that plate tectonics is responsible for spreading the microbes, but Colwell says he does not “feel comfortable saying these organisms could have spread from a location” (as quoted in Brahic). After all, Schrenk, himself, admits that “[i]t is easy to understand how birds or fish might be similar oceans apart, but it challenges the imagination to think of nearly identical microbes (10,000 miles) apart from each other in the cracks of hard rock at extreme depths, pressures, and temperatures” (as quoted in Cantor).

Under the naturalistic evolutionary model, a solution is difficult, convoluted, and far-fetched. What if, instead, the evidence were interpreted in a different, simpler, straightforward way? The microbes did not come from a common ancestor in one location that then defied reasonable explanation in spreading all over the globe. Instead, they were created in the beginning **already all over the globe**. Microevolution then proceeded to cause small variations in the microbes; since macroevolution is impossible, they are still “more than 97% identical, or practically the same species.” The Creation model wins the reasonable test—yet, again.

Jeff Miller, Ph.D.

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free divorce, or any of them. They did not mean, that phallic processions and satyric dances, and obscene songs, and indecent statues, and paintings of ancient or of modern paganism, might be introduced, under the profession of religion, or pleasure, or conscience, to seduce the young and the ignorant into a Corinthian degradation; to offend the moral sentiment of a refined Christian people; and to compel Christian modesty to associate with the nudity and impurity of Polynesian, or of Spartan women. **No Christian people could possibly allow such things.... Every Christian man is sure, that it is his religion that has suppressed the pagan customs** just alluded to, and that to it is due the large advance in justice, benevolence, truth, and purity that belongs to modern civilization; that it has purified and elevated the family relations; that it has so elevated the moral standards of society, that the indecencies, and cruelties, and cheats, of paganism are now condemned by custom and by law, as crimes (*Commonwealth v. Nesbit*, 1859, emp. added).

Little could a mid-nineteenth century Supreme Court have realized that their vivid description of **paganism** would someday serve as an accurate depiction of the present moral condition of America! They could not have imagined that a federal judge would one day ridicule their opposition to raw paganism and moral depravity by characterizing it as racism and an unjustified sense of “superiority.” Yet, incredibly, here we are. “Gay” marriage, now polygamy, with incest, bisexuality, pedophilia, polyamory, polyandry, group marriage, transvestism, transsexuality, bestiality and a host of additional degraded, horrifying perversions in tow.

Be assured, this ongoing, headlong rush down the precipice of moral decay is hastening the demise of the Republic. It beckons brazen encroachments of additional anti-Christian religion—like Islam with its full-fledged sanction of polygamy (*Surah* 4:3). It opens even further the floodgates of the sea of sexual corruption that continues to erode the foundations of civilization and drown men in perdition. If there is a God, and if that God is the God of the Bible, the outcome of this insanity is fully predictable. Words declared against another nation that departed from Bible principles are eerily apropos:

“Hear this now, O foolish people, without understanding, who have eyes and see not, and who have ears and hear not: Do you not fear Me?” says the LORD. “Will you not tremble at My presence, Who have placed the sand as the bound of the sea, by a perpetual decree, that it cannot pass beyond it? And though its waves toss to and fro, yet they cannot prevail; though they roar, yet they cannot pass over it. But **this people has a defiant and rebellious heart; they have revolted and departed.... Shall I not punish them for these things?**” says the LORD. “**Shall I not avenge Myself on such a nation as this?**” (Jeremiah 5:21-23,29, emp. added).

Hear the words of the psalmist concerning God’s intervention into national affairs:

You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever.... The wicked shall be turned into hell, and **all the nations that forget God....** Arise, O LORD, do not let man prevail; let the nations be judged in Your sight. Put them in fear, O

LORD, that the nations may know themselves to be but men (Psalm 9:5,17,19-20, emp. added).

Such words are laughable to many Americans—even dismissed as mere Jewish fable. “Fools mock at sin” (Proverbs 14:9). “Can you mock Him as one mocks a man?” (Job 13:9). Nevertheless, these warnings forebode a coming accounting. It’s only a matter of time. “Righteousness exalts a nation, but sin is a reproach to any people” (Proverbs 14:34).

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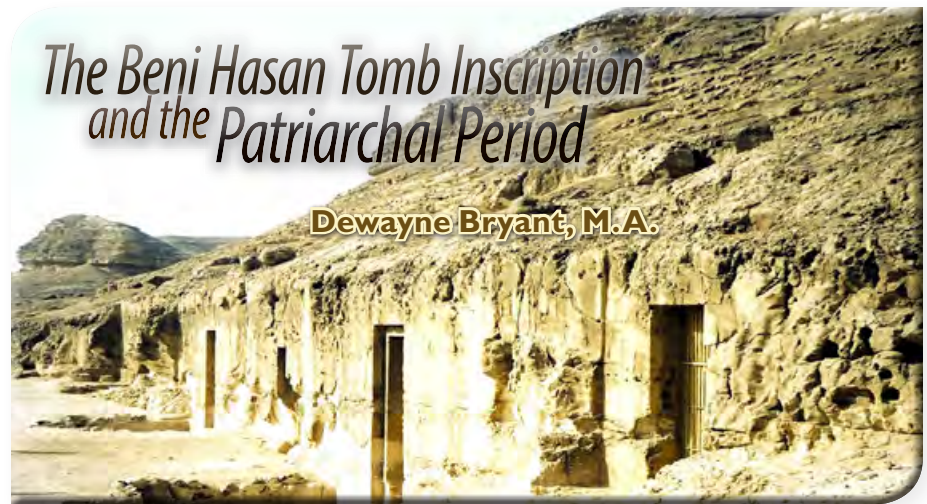
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THE patriarchal narratives of Genesis are some of the most beloved passages in the Bible. They are also some of the most heavily criticized. Before the middle of the 20th century, many scholars assumed the historicity of the patriarchs. In the 1970s, two minimalists published what is regarded by many in academia as one of the greatest of one-two punches in the history of biblical studies. John Van Seters (*Abraham in History and Tradition*, 1975) and Thomas Thompson (*The Historicity of the Patriarchal Narratives*, 1974) each questioned the historicity of the patriarchs. Their study was so influential in academic circles that, since that time, few scholars have written in support of the historicity of Abraham, Isaac, and Jacob.

Van Seters and Thompson are much like other critics who feel quite comfortable in approaching the Bible with a level of academic condescension and suspicion that is nearly unparalleled in other disciplines. Although their work was helpful in weeding out faulty assumptions and recognizing

instances of misuse of archaeology, their objections go too far and are flawed. Scholars have answered them accordingly. In his book *The Bible in its World* (1977), Kenneth Kitchen first tackled the objections raised against the historicity of the patriarchal narratives. Others scholars have followed (see Millard and Wiseman, 1983; Yamauchi, 1994).

Ancient Near Eastern scholarship has continued to vindicate the patriarchal narratives. One particularly interesting piece of archaeological data comes from the modern village of Beni Hasan, which lies 160 miles south of Cairo. It is home to 39 monumental tombs of Egyptian officials from the Middle Kingdom Period (2050-1650 B.C.), in addition to a few tombs from the Old Kingdom Period (2686-2186 B.C.). The tomb of a nomarch (governor) named Khnumhotep II is particularly interesting for the study of the patriarchs.

The walls of Khnumhotep's tomb contain paintings portraying scenes from his life. The most famous, however, is a depiction of a caravan from Canaan. The accompanying hieroglyphic inscription indicates that there were 37 members of this caravan. The exact purpose of their visit is debated among scholars, but most agree that it was some kind of com-

mercial venture (Hoffmeier, 1996, p. 61).

The differences between the Egyptians and the Canaanite merchants depicted in the scene is immediately obvious. While the Egyptians wear their customary white linen kilts, the merchants wear multi-colored garments. The clothing worn by the men is a sign of their wealth. This calls to mind the *passim* of Joseph that sparked jealousy in his brothers (NOTE: the Hebrew word *passim*, or “coat,” is difficult to understand because it appears only twice in the Old Testament. While interpretations include “long-sleeved,” “multi-colored,” and “decorated,” it would appear that being multi-colored would be an attractive possibility, since to have such a garment would be quite costly). The merchants also have full heads of hair with beards. This differed from Egyptian men, who shaved their heads and faces (cf. Genesis 41:14).

The Beni Hasan tomb painting recalls two important details about the patriarchal narratives in Genesis. First, each of the patriarchs spent time in Egypt. The fact that they traveled in groups—as in the case of Jacob prior to his encounter with Esau (Genesis 33), as well as his move to Egypt with the extended family (Genesis 46)—also fits the biblical text.

Second, the fact that the merchants move relatively freely in Egypt is reminiscent of Egyptian-Canaanite relations prior to the Hyksos invasion. Prior to the arrival of the Semitic rulers known as the Hyksos (c. 1750 BC), Egyptian rulers allowed settlers from Canaan to settle temporarily in the northeastern corner of the country during times of famine (although they did build a line of forts to regulate the visits of these visitors). The border was permeable, and visits from Canaanite people were often permitted. This

changed after the Egyptians drove the Hyksos from Egypt.

The Hyksos were foreign rulers who took control of the northern part of Egypt. Scholars are uncertain whether they came to power by peaceful infiltration or military invasion. What is indisputable is that this takeover engendered hatred on the part of the Egyptians. After the Hyksos had been expelled by pharaoh Ahmose I (c. 1560 B.C.), the Egyptians became somewhat xenophobic and had a particular dislike for Canaanite peoples (often calling them “wretched Asiatics”). The fact that the book of Genesis preserves this memory of Egypt’s permeable borders means that the stories had to exist prior to seventeenth century B.C., when the Hyksos invaded. Later Hebrew scribes could not have known these historical details and would have had no reason to invent them.

Although the patriarchs are not mentioned by name in any extant historical or archaeological sources, this should not be cause for concern among Christians. Archaeology rarely speaks to any single individual, especially when it comes to those who are not nationally or internation-

ally known (e.g., kings, high-ranking political officials, and important religious figures). It also shows that the narratives in Genesis fit with the proper time period. Later scribes could not have known some of the details presented, meaning that the text of Genesis is not a later fiction as many critics attempt to claim. Far from showing the unreliability of the Bible, archaeology has proved to be one of Scripture’s strongest allies.

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SPEAKING SCHEDULES

Kyle Butt

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March 14-16
March 29

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March 11
March 22-23

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March 9
March 14-15

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Montgomery, AL (334) 264-2985
Abingdon, VA (276) 628-6253

Jeff Miller

March 3,5
March 6,13,20

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NOTE FROM *The Editor*



New Magazine for Teens



Throughout the course of human history, some of God's most valuable and courageous servants have been teenagers. Joseph was sold by his brothers when he was 17 (Genesis 37:1)—yet he kept his spiritual wits about him when thrust into a foreign, unfriendly environment. David was a

youth when he protected his father's flock from lion and bear, and then went up against a seasoned, experienced giant of a man who was a Philistine soldier (1 Samuel 17:33ff.). Timothy was a youth (1 Timothy 4:12), and yet did amazing things for God.

Our society has fed teenagers the lie that their actions are irrelevant, so they can wait until their adult years to become productive citizens. In the meantime, they can “enjoy” their youth by spending their time in frivolous entertainment and worldly “fun.” In contrast to this satanic seduction, God's Word explains that teens can be model soldiers in the army of the Lord. Paul told Timothy: “You

therefore must endure hardship as a good soldier of Jesus Christ” and “wage the good warfare” (2 Timothy 2:3; 1 Timothy 1:18).

In light of this truth, we at Apologetics Press diligently strive to give young people the necessary tools to aid them in their quest to defend the foundational beliefs of the Christian faith. Consequently, we have launched a new magazine specially tailored for teens. *V²*—which stands for *Valor and Virtue*—is a resource designed to provide teens with exciting evidences that will strengthen their faith and give them confidence to defend it. We desire to motivate young people to pattern their lives after Jesus Christ, influencing as many of their peers as possible in view of eternity. You will want to get a copy of this resource and consider how you can use it to insulate the souls of teens.

Dave Miller

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